M 2045

Group II

BARN

Thursday, July 22, 1971

MR. NYLAND: If it's all right to sit here without light, it's all right with me, but if you do want light you can--you can say.

So this is the third meeting of this particular little series; so now really it is not necessary for me to say anything in the beginning. Why don't we start right away with questions which may have relation to last week, in the form of suggestions or tasks, even, that you may have tried, or perhaps that last week you were a little disturbed by some of the things I might have told you, or even to the extent that you may have lost confidence.

Of course such things can happen, because when I may say certain things to you, it may be a little bit just the other way as what you would expect, or maybe it pushes over a few ideas you have had in your mind for a long time. But if you lose confidence in me, then I think you do the wrong thing. You must not have that kind of confidence in

me that it falls or stays with me.

We always talk about verification, about what you should find out for yourself. And then, when it is an experience, you don't need anybody. I've said once, you don't even need Gurdjieff, so of course you don't need me. All I can do is to stimulate you to Work, and then of course it is up to you to Work, and if you don't, I'm sorry, because surely that's not my intention - to take away from you your desire to Work. But that it may upset a few ideas which are quite definitely conceived of in an unconscious state, I would say it goes without saying even - it's logical; you should get lost in many things that were formerly quite solid for you. You have to loosen up yourself, as well as the different things you have relied on, and you have to question many things about yourself which before you just assumed to be so, or without any assumption you just happened to accept. So don't let that happen. If it is disturbing, keep on asking, so that we can take away that what perhaps may be an obstacle.

I would like very much, after these little meetings are over, for all of you to be clear about Work and the principles, so that then you are left with the possibility of an application in a logical sequence, and in the greatest simplicity possible. Then maybe these meetings can be of help to you. If you do ask a question now, mention your name please.

Ken Ruiz: Mr. Nyland?

MR. NYLAND: Yah?

Ken Ruiz: Ken Ruiz.

MR. NYLAND: Ken?

Ken: Yes. Over here. I wanted to know about deepening a feeling. And turning it towards Work. There are times that I do have a--a feeling - I spend most of my times in feeling states, of course, but the time that I do have a feeling and it goes over towards Work, it's almost accidental, it's not - you know, it's not caused by me, it just happens, the wish just happens to be there.

MR. NYLAND: How do you deepen your feeling in ordinary life? Of course you have feelings like anyone else. You have, if you compare yourself with other people, sometimes you have feelings where they don't have them, and sometimes they have them when you don't have them. Sometimes the quantity of feelings or the range of feelings for one person is different, and usually it is quite different from someone else. Sometimes your feelings have a freedom to operate, and sometimes, when you have a feeling, your mind starts to affect it by saying it is right to have the feeling, or that it should not be felt, or whatever other form that happens to take place as a thought in your mind which affects that kind of a feeling and in consideration of all kind of associations you have with the feeling itself.

But if I now have a feeling, and I feel it is worthwhile that I would like to have more intensity, how will I do it in ordinary life? Take a simple example: you say something that you look at,'Isn't that lovely?' You think a little

moment, thoughts come back again, and you look at it again and you say, 'It's really lovely!' And then you look at it some more and maybe someone else makes a remark about it. You think about it and perhaps you have not said enough what you could say. And then your feeling starts to get a little deeper, and you say, 'You know, really, it's very, very lovely.'

In that way, in ordinary life, I have different ways of expressing the same thing in the same words, with different gradations of feelings. Now it need not always be connected with the voice; it can be connected with the use of certain words which are also, in gradation, indica--indicative of the different kind of feelings. 'I like you', is different from, 'I love you'. And I can gradate my own feelings by the use of certain words, if I understand them in the right way, or if I have some association with them that I have-- that I've learned about.

In a very general way, when I want to deepen my feelings, I first have to have the realization of that what I feel for has value. And it may be that what I originally consider the value, upon further consideration, seems to be of more outstanding value that I first--at first believed that particular object to have. It is very much the same way with any kind of a feeling. The reason why one says, 'I would like a feeling to be deepened', as far as Work is concerned, simply means that in my ordinary life when I use feelings in an unconscious way, belonging to my unconscious existence as the second center of my personality, I very seldom include something else than only

what refers to me or belongs to me or what affects me. And when I say I feel for certain things, outside of me, and my identification allows me even to put part of my feelings, as it were, in the object, or unite with it, or connect in some way or other with it, then of course it still belongs to me when I say I feel for it.

But now when I consider this feeling of a little narrow--in a narrower way and say what I really care for is the aliveness of certain things, then I feel for their existence. Of course I cannot apply that to aesthetic values of ordinary matter, which for me have no particular life in it. And the reason why we talk about the deepening of feelings, as far as Work is concerned, is because we limit then the feelings to a particular category which has to do with aliveness in different objects, and it may be whatever it is in nature that has a form in which there is Life.

Now when I say I care for Life in myself, I have a feeling for myself, and I wish to maintain the feeling for the Life of myself. When I start to include different forms of Life, and not only selfishly consider myself, I go in the direction which we simply define as becoming emotional about something else which is not primarily me, but which I can recognize because it has similar qualities as I have myself. And when it has Life in it, I can become deeply involved in that what is Life in some other person, or even another object which is alive like a plant or an animal. And then I go over into a deeper state of feeling, since I include more possibilities of forms of Life. To some extent, you can say it is narrowing

that what is feeling to a particular kind of region or forms of objects only containing Life. And I exclude then, automatically, all the different things that have an aesthetic or some kind of a value, even ethical, for which I also can have feeling, but in our sense of the word of wanting to deepen it and to go over into emotional states, really only refer to the fact of Life existing in a variety of different forms.

Now extending this particular depth, in that direction away from the surface of myself in which I consider, in my superficiality, only myself, and gradually on the--in the direction of becoming more essential, including different forms which are not primarily me, it can be a lower form of Life from my standpoint, and it can be a higher form; meaning by that, whatever then exists as Life may become more noticeable as having a lighter form or a form of less density, and then I start to become emotionally affected by forms of Life which are not as much bound as I am. Partly it is a thought process that takes place in imagining certain things to exist, about which I have not enough idea or not even enough influence on me. But I seem to be satisfied by having certain things appear to me, as if they have a higher value of that kind of Life, so that then I could become emotionally involved in that what is not with me now, not even on Earth, but has a certain hav-- level of Being way above me and with which I, to some extent, wish to identify as giving me an aim to grow towards.

In general, I think emotions can start when I begin to understand certain things about evolution. And the ultimate

for that would be an emotional state for space as Infinity, and for time as Endless, and for existence as All-the-time-existing as such, indicated - again, I said so many times - by the words 'Omni-', which simply means the All-presence, and the All-forceful, and the All-scientific or knowledge; or that what is totally as the three together: an Omni-understanding. And for that, being so far away from me, and still indicating for me the possibility of an idea towards which I wou--wish to strive, my feeling disappears, because I myself become as if nothing in the presence of other forms of Life, and I become emotionally involved.

Now this is the real meaning for the wish that I have for Work on myself. When the ultimate aim for Work is the development of myself, or to grow out into the direction of a Soul, ultimately; or in the direction, religiously expressed, as a freedom which then, when it is free, this life could unite with the totality of Life existing in the Universe, and ultimately - again I say, calling it by a certain name in order to make it clear to me what I really mean, and I say it is the love for God that I feel - I could become emotionally involved in that kind of a wish. And hoping then that such a wish could be actualized in reality, I then attach towards my wish, with my wish towards that kind of an aim for Working on myself, an emotional quality, and I call that the deepening of my feeling regarding my wish to Work. You understand that?

Ken: Yes.

MR. NYLAND: Think about it, Ken. It's very important to understand it correctly.

Ken: Thank you.

MR. NYLAND: Yah?

Lucy O'Neal: Mr. Nyland, it's Lucy. I find myself a lot of times with what I call an anxiety - a lot of pressure in my chest. And I relate it with having feelings...

MR. NYLAND: Lucy, has it anything to do with Work?

Lucy: Well, it has to do with my general attitude toward my--towards life I think of,

MR. NYLAND: Yes, I can believe that; also the pressure that one has as a result. It may be a question of seriously considering conditions of one's life. It may even be connected with an anxiety to do something about one's life. All of that could cause a pressure; to be under pressure of doing certain things, not knowing exactly what to do or even what to do first. But as far as Work is concerned, does it enter into that when you make attempts?

Lucy: It enters into my general attitude about Work; I become pressured about Work also, feeling that I must make attempts and feeling dissatisfied with what I have done, and that it isn't enough. But not knowing where to rest, and how to just steadily proceed.

MR. NYLAND: Yes, I can understand if a person at certain--at a certain time becomes concerned about Work, and having realized the necessity of Work on oneself because it will enable a person to grow further; or during the lifetime that is given to him on Earth, that he may have a chance to develop certain things. Or even taking it deeper than that, that I feel a responsibility for my life, that it must have an aim, and that

the aim has to connect with the utilization of the time which I now have, and the purpose then, becoming clearer and clearer, that I should prepare for the possibility of being free, in the sense that my physical body will die. It may be that I realize, after some time, that time is really very short, and that I still have a great deal to do, and because of that there will be a pressure on me that I wish to hurry up. But you see, what is really this hurry, or this desire, or the allowance of pressure based on? It is usually connected with the accomplishment of an aim. That is, I see that I should become free, and I try to define what it would be to be free. And I consider that, then, connected with my lifetime in having to Work for that kind of an aim; assuming that it would come at the end of the rainbow. I think this attitude is really wrong.

The question of the realization of Work for oneself is not, when one understands it, measured by the time-length of one's life. The opportunities for oneself are given during one's life, but what really is needed for oneself is the necessity of the realization of the Oneness of oneself, including into that my superficiality, essential qualities, and Essential Essence; and that the progress of Work is not really measured in the direction as a time-length, but is measured by the change of what takes place when I proceed from the surface of myself to that what is the reality within.

Now if I look at it that way, I can even philosophize about it, that perhaps my whole lifetime is not necessary to become Conscious or Conscientious, if my aim is more defined as a conscious and conscientious aim, related to the possibility of

going from the surface to that what is more essential myself. And as soon as I start to become free from the time-length, I then become engra--en--engrossed and completely engaged in the wish to deepen myself in that kind of an attempt, so that even at this present moment I could reach what I then would call Infinity within myself.

For that reason, then, if I continue to consider it as something that is still far away, which of course it is, but I express it in the terminology of unconscious concepts, I will always have that pressure that there is an end of that kind of a time for my life. And although that is true that there are a total number of opportunities in my lifetime, the application to solve them, and to become free even from that kind of attempt in time, to become in my attempt of Work, Timeless. Because I have no right to say that after some time I will become Conscious. I will try to define what it is to be Conscious and only then I could become Conscious after I've lived for a certain number of years. In reality the solution could be that any one moment I could become Conscious. Of course I cannot do it, but I still should have the belief that any one time a miracle could happen, completely uncalled for, and completely not definable even, by myself, but in which then something could take place that I all of a sudden without any rhyme or reason am free from myself and still remain to exist.

I think if you see that concept clearly, then you will understand Work. Because Work is exactly that: Work is the deepening of oneself to become Conscious of the existence of

Magnetic Center. Work is always the difficulty of leaving the surface in order to become more acquainted with my Essence. To leave my outer life for whatever it is, and as we say then, accepting it for whatever it is; accepting myself for what--whatever I am in my manifestations, and the utilization of that process of Observation for becoming acquainted with my inner life. And inner life being more essential than the surface, I lose then what the surface happens to give me, which is bondage. And the freedom which I then find is in the direction towards my central point of my own solar system, and not expressed in the time-length that I would have to travel because that belongs to another kind of a scale.

You understand this? It is not so difficult to understand because the realization of Work on oneself is exactly based on that principle that I want to find what I am, myself, in reality, and that is not dependent on the time that I have to spend; it is dependent on the intensity of my wish. And my constant wish for the intensity of a wish is based now on the realization of what I am. And the desire then to leave myself as I am, and to go to those kind of regions where I am not acquainted with the conditions of my real Self, which begins with the acceptance of my inner Life, or even you might call it a spiritual existence.

If Work is understood, the pressure in your chest will disappear. The continuation of the wish not to have to pay attention, although it is a logical sequence of the loosening up of certain conditions of the physical body, I would never worry about it because if I continue to Work, that pressure will go

away. It's not an entire answer to your question, because you have to fill in the answer to the other part, which is a realization of Work and the meaning of Work for yourself. That I cannot tell you; you must find that.

I hope you understand it, because it has so much to do with a person in getting older thinking he has no more time - he has all the time of the world in the Moment of his Simultaneity. Infinity exists Everywhere and Always, at any one time, in any point of Time, because the characteristic is momentary existence, without dimensions. Let's leave it at that, Lucy.

Lucy: Thank you, Mr. Nyland.

MR. NYLAND: You just Work and don't worry.

You must ask. Yah?

Fred Goodall: Mr. Nyland, it's Fred.

MR. NYLAND: Fred, Yes.

Fred: I would like to--to--to hear you say something about the connection between a realization of what I am and a realization of Magnetic Center.

MR. NYLAND: Well, you know, the realization of what one is starts of course at the point where I can attach my attempts for Observation. I know that if there is a process of Observation which can go on, and if we explain it in the terminology of little 'I' becoming Observant of myself and my manifestations, then of course it will start to give me certain knowledge about myself which, if I can be Impartial in that attempt, becomes more truthful and more reliable. Now my real wish,

why I want to even create the little 'I', is that within myself, in thinking and in feeling, I come to a conclusion that that what I am is a form of Life expressed by myself and the way I am as a personality. And that what really motivates me, for wishing to continue to live, comes from a source within myself which I call Magnetic Center. I only give it that name because apparently it may be a center consisting of just a couple of cells, but not having seen it or having been there, I must almost guess at how it would look, and I don't think that I can define it of how it will look even if sometime--something of me would reach it, because it is very difficult to conceive of Life being concentrated.

I can see Life as represented by a variety of little cells spread all over my body. I can see Life, also, in a little bit more concentrated form when there is Life in organs of myself. I can see Life also as existing in very special cases, where there is a definite aim with the existence of Life, like in procreation. But then I must--most likely will stop about concepts of Life, because for me, I am bound by the form as long as I live on Earth. And only when it is possible, at times, to be lifted away from the Earth, and to walk as we then say 'on clouds', that I can then, in that being away from the Earth's surface, have an experience which is different from my usual unconscious ones.

Now in that direction, there are certain people of course, who have an ability to become much more sensitive to forms of Life existing which are not of this Earth. And the whole

world, you might say, of spiritual unfoldment, and that what could become, for them, a form of clairvoyance or a contact with higher forms of Life where most people on Earth are not capable of doing it, and we classify them, in general, as saying those are the sensitives. It is in general true that that what is then a sensitive person receives information of a different kind which is much more like it would be in my Magnetic Center. When I could communicate, if I could communicate with the Essential Essence of myself, I would have similar experiences as a person who, as a sensitive, is a channel through which higher forms of Life or currents or energies seem to be flowing. And if I realize that they are almost of the same kind of a level and the same category, I will be encouraged much more to try to Work on myself, in order to get to that particular point, which for me then becomes the Point of Gravity.

Again, I look at it as if Magnetic Center has to be reached as a point, and I say it is somewhere within myself. And for that I use ordinary terminology; and comparing it with the magnetic pole of the Earth, which is located at a certain place. And again, I say, I make a mistake in the consideration of that as being concentrated as a form of Life in a couple of cells where I ought to go to, when all around me, in my body and on the ri--on the voyage or the trip towards my center, I am constantly surrounded by all kind of forms of Life, existing in every cell I would meet. And it is really that kind of realization that gives me an idea what is the totality of the Life of myself, when I can dis-

cover it in any part of myself. My desire to reach Magnetic Center is then not to reach the center of myself, but the truth of my Life as expressed by every cell.

And again I face exactly the same problem as before: the Observation of that what is a manifestation can lead me to the existence of Life as a result of which the manifestation takes place; and which of course is located in the physical, or even organs of my body, or even what I say in a certain form of psychological en--psychological entities, or even spiritual qualities of myself; which of course I wish in an Observation System to reach in time. The reason I stick it out for a long time with the Observation with--of my physical body, is that I haven't exhausted it yet. When I come to the realization that my manifestations are formed of Life, and in each manifestation, Life is there pure when it is free from the form of the manifestation, I would solve the whole problem; and I would not be interested any longer in wanting to observe my spiritual Being or Kesdjanian body or my feeling or the activities of my mind and the mental process, because all of that would simply lead me astray from the principle which is the discovery of Life as a totality of myself, and represented by the totality of my personality in all the cells which make up the totality of my body, including all organs.

This is the concept of Magnetic Center. This is really what I wish to reach. I want to be free from any kind of a form, even if the form is represented by a little cell-wall, which keeps my Life in it and enclosed in it, but which is

active as a result of the Life existing in it. What I wish is to understand the reason why I die. I put it in such a way that I want to find the reason why different cells of me die and why they are renewed, and every seven years the cells of myself are new cells; again and again forming a form for my Life continuing to exist; and a long process of renewal every seven years, which may extend to seven--seven times seven. Or maybe, if I understand numerology well enough, seven times--my, seven times--ten. That I ultimately at seventy-seven, I would reach Unity. Maybe I cannot understand that quite well, not when I constantly try to find the center of myself within myself. I use such words for it, but what I wish to find is Life everywhere and always. And when I find that, and I recognize all forms in which there is Life as being the same, although the form may differ, I have reached my own Magnetic Center, and the accent of myself is placed on Life and not on the form. All right?

Fred: Yes, thank you.

MR. NYLAND: Such are little philosophical questions, which of course can give you perhaps a little bit of insight or what is really meant. Don't try to mix them up with the simplicity of Work. What I've said now is only a background to give you an idea of perspective, why Work is so important. And that even in simplicity of such Work attempts we make, there is a great philosophy inherent in it, which could satisfy anyone who wishes to think about himself and philosophize about the

meaning of his own life. But when it comes to the application of simple concepts of becoming Free, and using for that Objective concepts or Objective faculties or functionings of an Objective nature, you are again and again brought back to the necessity of the continuation of Work on yourself. And although I may say it is of a little lower caliber, if that kind of philosophy gets you a little closer to an understanding of a higher level of Being, what is low - it doesn't matter at the present time when the principle that is involved is Infinite.

One looks in Work for that what is impossible; impossible as a concept, but a reality of an experience which then cannot be described anymore.

(Is that the little indicator, Bill?) (Bill Hennigar: Yes.) (turning of cassette) (MR. NYLAND: All right?) (Bill: Yes.)

I would -(Mr. Nyland?) yes - I would like you during the week - because we may have just a few more of these kind of meetings - I would like you during the week really to consider this meeting. I would like you to understand that at the present time you have a chance to ask questions. If you are concerned with Work, you will have questions for yourself; you should not be bashful. You should really have enough of a depth of feeling of wanting to find out, not once and for all, but to have clarity about what is meant by such applications of these kind of concepts we talk about. And you must not remain quiet, you must not be afraid. You really have to Work, but you must Work during the week, because you will not

get questions by just coming to a meeting.

man: Mr. Nyland?

MR. NYLAND: No, who was it?

Arlene Prince: Arlene.

MR. NYLAND: Yes, Arlene.

Arlene: Mr. Nyland, something has recurred in my Work attempts this week and has come up before, and it's something that I can't get beyond. And that's when--when I finally come to making a Work attempt, when I put as much as--much as there is in me into it; I get to a certain place and I can't go beyond it. And I know it's because I can't give anymore.

MR. NYLAND: But why would you want to go beyond it?

Arlene: Because I would wish to be free.

MR. NYLAND: No, what you really mean is that you would wish to continue. Do you think you would know freedom when you reach it?

Arlene: I would know what it is to be more free than I am.

MR. NYLAND: That's right, that you would wish. So whatever you now can reach as a result of an attempt could actually have the coloration of being more free. Now if that attempt has run out and you cannot do more, then there is no other way out than simply to stop and to gather up more energy and start again. When it's exhausted, it's exhausted. When the quantity of energy which was there originally has been used up, that particular reservoir is empty. And it's better to realize it's empty, instead of trying to walk around it and to see if it can not be filled in some way or other, because it is not necessary.

As soon as I say it's empty, I say let me get another pail and fill it with water.

Every moment, in that kind of a time stretch, is sufficient for me to make an attempt and utilize that Moment with the energy which is then available. Every time I breathe, I have energy taken in; every time I can see or hear or use my sense organs, energy comes to me in the form of impressions. All of that energy has a certain percentage which could be utilized for a different kind of a purpose, than only to help to maintain myself as a human being on Earth. How much the percentage is, I do not know; but I'm absolutely certain it is true because, on account of reception of energy which I get by means of eating and solid and liquid and gaseous food, smell, and so forth; or what I get by means of smell, like perhaps it is connected with what I use my nose for or that what is of a certain ethereal value; or the feeling I have in wishing to eat and be satisfied, or the joy I have in being satisfied; or the impressions I get as ordinary impressions through the sense organs - all of that leads in my personality up to a certain point where I know that the energy available is used for different purposes. And I also know that part of such energy is available for purposes of the continuation of my race.

Now, all I wish to do is to utilize it not for that purpose, or solely for that purpose, but to have a chance to use the highest form of energies for a different kind of a purpose - you might say - which is more selfish. But at the same time

which would satisfy Mother Nature as the continuation of myself, but not by means of children, but by means of the--the creation of a different form of Life in order to get away from the Earth. Mother Nature can never prevent me in the utilization of the energy which is my own. I am the master of such energies and I can spend it any way I like, as long as my body is healthy. And this is the indication for me that any time I take a breath I will be able to have some energy which is there and mixed with what I breathe in - oxygen, or whatever is in addition to it, I've used them, the noble gases, I've called them - which is there not for the purpose of the utilization of my ordinary unconscious state; and unfortunately, not being capable of extracting them from air the way it is, than only if I become a different kind of a person and which is as a--using and developing a different kind of an instrument for that; then the noble gases become of value to me for the formation of a Kesdjanian body.

This is what I mean: when I want to Work I have a certain quantity of energy which at that time is available. I can use it. I say I do not know of how much there is for that purpose, but I also know it is limited because after a very short while I cannot really do anymore than only become unconscious again, and looking at it and say, 'too bad, I'm empty'. And at the same time right when I say this I know that I have kept on breathing, I have kept on taking in energy--energy for ordinary life, and I know that again I am filled with the possibility of a separation of energies for one purpose or the other, and again I start Working.

My wish can continue but it is applied at different times which I call different Moments, and this is I think what you have to keep in mind. When it is finished, it's finished, but then I open up immediately, because there is another moment, and for that moment I have a wish. When I run out of the total possibility of energies which cannot even be filled anymore by my ordinary existence, that is, that there is an incapacity on the part of my personality, that all the energy which I receive are just barely enough to keep myself alive in an ordinary sense, then I cannot Work. When I - as I have so-- said so many times - become engaged in a variety of different activities which take all my energy, and I become identified with them, then there is no desire on my part, and I have not even a thought of wanting to Work. As long as there is a thought or a feeling towards it, there is the possibility of the utilization of a little bit of such energy for that purpose, and that I can then satisfy. This is one thing you must keep in mind.

In addition, when I Work, in the process of Working and the utilization of this energy of a higher kind - which is much easier converted for the purpose of the building of Kesdjan and Soul - in that process, certain energies which are in my body and which are now tied up or crystallized, become available; since they cannot stay in their form in which they have been deposited in my body, because of the Presence of something of a higher nature, under the influence of which there will be a loosening up of such energy, and which then can be used for the purposes of Work. So then the process of Work on oneself becomes a self-generating one. In the process of the utilization

of energy destined for Work, other forms of energies become available within my body. My body becomes more porous because of the loosening up of certain tensions, physically as well as psychologically. And that has a result that it becomes open for the influences from the outside, higher than I am, which now can enter since there is in myself a wish to utilize them. I become entitled to taking in forms of energy of a higher nature - I simply say planetary influences, solar influences, and Milky Way influences - whatever it is cosmologically that I will express. I become entitled to the utilization of energies which have become latent within me. The openness of myself - partly physical and, as I say, psychological - enables me to recognize energies now existing which have been covered up. And because of the openness, the covering becomes - again I use the word - 'transparent'. And then noticing such energies, I have an increased wish to continue to Work.

Now you must keep these two things separate from each other. One is I have a wish, I use it, it runs out, I try to keep on again having the wish as long as I have the desire for that wish - this is one process. The other is, I have a wish to Work on myself; conditions are conducive, there is very little loss of energy to the outside world. I am in a good state of self-realization, and relaxing myself, with all the different possibilities of such relaxation taking place in all the levels of my physical, psychological and spiritual body. For that reason there is then the openness which enables me to take in more energy than I ever have believed existed,

and which at such time makes me full of awe, impossible to acknowledge the existence of such possibilities .. As a result of that, I cannot Work.

I say, keep these two processes separate. All right, Arlene?

Arlene: Thank you, Mr. Nyland.

MR. NYLAND: Yah, what -

Peter Heim: Peter.

MR. NYLAND: Yah, Peter.

Peter: I've had recently moments which I would describe as something very definitely separate from my body, and it seemed like what I--what I'm really trying for. And also at other times, I feel that I--I Work; I try to do what I understand as Work, and it--it isn't--it isn't the same thing. And I honestly don't know what I did at these certain--certain times.. what the difference is..

MR. NYLAND: I think it's right, Peter. When you Work you may, as a result, have a separation, but it's very seldom because the separation that takes place is between -not the little 'I' and yourself as you are - but between certain things within yourself which have a relation to the little 'I', and are mostly of a spiritual kind and belong to inner Life.

When you Work on yourself you try to make the little 'I' function as if it is separate, and most of that becomes mental, because one looks then for that separation between the little 'I' and myself. And also that can happen that I experience that, particularly when something in me becomes aware of the existence

of little 'I'. But it is an entirely different process.

One is, the first one, is that the separation is between the two things which already existed within me, but I didn't know it, and only by means of Work I uncovered. The second process is the separation of something that I intentionally create as different from me, and because of that, it is separate. You understand the difference?

Peter: But the first thing I described seems to have much more value.

MR. NYLAND: It has, there is no doubt, but one influences the other. The only trouble is that in the sec--in the first one, of having that realization, many times you wish for it and it won't bring it. It comes as a result of an indirect method of the creation of little 'I', and then that result that can follow my attempts for Work in the way we describe it, is a state in which that takes place almost without you knowing it. As soon as you notice it, you would wish for it again, and you cannot do it. You have to go through the laborious way of an indirect approach by the formation of little 'I' which then is followed by the existence of a separation of yourself, within yourself.

What I describe is the process of separation between feeling and physical body which, as you know, is quite different from the formation of a little 'I' either in the mind or in one's heart. All right?

Peter: I'll have to think about it.

MR. NYLAND: Yah, think about it.

Jere Whiting: Mr. Nyland?

MR. NYLAND: Yah?

Jere : Jere Whiting.

MR. NYLAND: Yes.

Jere: Over the last two weeks, and generally when I'm able to really wish--when I really have a wish to Work, what I've been doing is recently two kinds of things. One is, I'll be in the middle of an activity at my job or say driving to my job, and I will decide I want to stop, take time and Work on myself. And I'll pull the car over, if I'm driving, get out of it, and just try to have an im--to have an awareness of my Life that isn't a thought and it isn't a feeling - that's just like more like a photograph or a simple registration, that when it occurs is very brief but it has that quality. And at the end of the day.... I, recently I haven't been looking for results, I've just been doing it, and then return to what I was doing before, and drive to work or go back to the job that I've left and gone to some place quiet to make this attempt.

The other kind of attempt I've been doing is, in the course of an activity, for instance, walking from one place to another, from one job to another, when I'm alone, when there's not really anything that I have to be doing at that moment; remembering that I want to create something that can help me because it will be reliable. I will make an attempt, at that moment, to do the same thing that I try to do when I intentionally stop and create a special set of conditions for it.

And I find that at the end of the day, I can clearly remember the circumstances in which I began and finished the first

kind of attempt. And in the second, I just remember that at different times I really wanted to Work and I tried. And I, and it isn't clear in relationship, and what I'd like to know is: is one more valuable than the other, or should I continue just to do them both and can I do something else too?

MR. NYLAND: Jere, I would stop the first one. I would take more the possibilities of the second as giving you much more reality. I believe that in the first, when you stop and you go through the paraphernalia and all the rigamarole of having to Work on yourself you--you're liable to miss it completely, because you set yourself in a position where you expect certain things to take place, and it is not ordinary life anymore - it is just a little bit of something in which you exclude everything else and then expect that your thought will go over into an Awareness without a motivation.

I think it is far better that when you take your daily life and you discover certain times about yourself, in your thought, that you hate yourself, you dislike what you have been doing, you dislike what you have said, you dislike your tendencies - let's say - to be lazy, you dislike a variety of the different manifestations of yourself; that will build up in yourself of something you say, 'for Heaven's sake, why am I this negative? Why is it necessary for me to spend so much energy in useless affairs? Why is it that I really dislike myself so much about a variety of different manifestations, that it seems as if I could be much better about such manifestations for myself if I could direct them?'

It will give you a motivation for Work during the time that such things take place; and when they do take place and they occur again and again, you try to slow them down or perhaps even stop them, in the midst of your life - not by just going out of the car and getting out of your life as it were.

The important thing of an 'I' is that it has a chance to see you as you really are, in your daily unconscious existence, and not special preparation as if you want to present to the little 'I' something of yourself which is completely unnatural. I utilize different conditions to remind me, not for the sake of becoming aware of the different condition in which I am. It reminds me only - because of the difference - of something existing, that I could make exist, or that perhaps could be there if I have the proper attitude - whatever it may be - the acceptance of then what I wish to create as a guide to me, to be able to give me facts about my ordinary life, as I live it all the time: sometimes in conditions which are impossible for me to have any Observation process going, and many times ordinary affairs in which I'm completely unconscious, habitual, cliché-forming and so forth. Those are the times I want to see. At such a time I want to have a chance that this little 'I' actually sees me as I am, and then tries to tell me, afterwards, 'Look what you have been!'

If you talk about a photograph, take a photograph the way you are, when you dislike yourself. Then you'll have a hell of a good time to hate yourself for it, then you will Work. But when you make a nice little retouched photograph of

stopping on the side of the road and putting your best foot forward so that the little 'I' can see you...-this is the way it impresses me. No, Jere, don't make it so complicated, and don't think that by doing--stopping on the road you gain really any particular--in any particular direction for your Consciousness. It takes place when you open a door; it takes place when you cut your meat or have a sandwich in your hand and you eat; it takes place when you stretch your arm out or your hand in order to drink some water or whatever it may be. It takes place all the time when I'm engaged in just ordinary little affairs - by putting on my clothes, by looking at someone, or answering the telephone, or making silly movements of myself, stupid remarks that I make, talking to myself, walking back and forth without--without any particular aim. And I catch myself and say, 'What is this for - this body - not knowing at all even how to behave on Earth?' That's what I want this little 'I' to see.

When one prays to God, one prays about being a sinner. One does not pray about saying to God, 'Look how wonderful I am because I made an attempt to create my little 'I'.' You know what happens? God will tell you, 'Why do you tell me? That's what should be normal for you. I'm sad and sorry for you, poor little creature existing on the Earth and remaining unconscious. It should be such a desire in you, to become free from the Earth.' God tells you even, 'That's why I put you there, so that then you can find out what has to be done

to make Life in yourself really free.' That is the aim of being alive on Earth. There is no other purpose. That is why one creates the little 'I' in the image of the Lord. That is why it is serious matter and that is why I want this little 'I' to see me when I am, even with ordinary mind, obnoxious.

So choose the second one and enter into all kind of conditions in which perhaps you could be reminded that maybe you should Work then, and not a little bit of something here and there. We don't go to church just for the Sunday; we to to church to be able to live a whole week, so that the church is with us during the week, reminding us of the sanctity of Work and the wish of the fulfillment of unity with the Lord.

Jere: Thank you.

MR. NYLAND: All right, Jere. Yah, what else?

Michael Near: Mr. Nyland?

MR. NYLAND: Yah.

Mike: Michael Near.

MR. NYLAND: Yes, Michael.

Mike: Over the past year, and within the past six months in particular, I've found myself in situations that have been extremely difficult, at times very painful. And it's acted as a--as a purgation of, in a way, of where I live. I guess a simpler way of saying it, it's driven me closer to my aim, simplified the way I look at things. But it's also made things very confusing.

MR. NYLAND: Mike, don't you think that is natural? You enter into a new territory. If the trip is actually from the surface of my life, like the skin, and I want to go deeper within myself where I can reach another kind of a place more essential, or a place which I still call 'Magnetic Center', I will go through territory which is not skin deep - deeper - I don't know anything about it really. I've never really considered my inner Life to be lived in such a way that it could grow. There has always been there a little bit and just enough to make Man Number Four out of me. But it never has occurred to me that something ought to be done with it, although I've read a great deal and there have been many books that stimulated me, and I've tried, honestly, to live and to become like Thomas à Kempis and imitate Christ.

But you see, all of that what I now do is really to set out on a trip, and becoming really simpler and simpler the further within I happen to go. And the more unknown the territory is, the more I will want to find out what is the road; also to be sure that the road is right. And with everything around me not being familiar, of course I will become confused.

The suffering comes when I leave the surface, when I actually say farewell to a variety of different manifestations of myself which I know are quite useless, and a lot of junk that I happen to think about, and a lot of feelings I may have about other people which doesn't concern me at all. It takes a little bit of tearing loose. Sometimes cutting

myself free from my own self-love, or complicated ways of doing this or that, or saying, or ponderously considering the affairs of my life. And of course I give it up because I say it's like ballast, I don't want to take that through the desert. I want to have--live if I can on bread and water if I could. Or if I say simplicity and I become ascetic. And maybe I don't want to extend it so far, but surely I will lose a great deal of the stuff that now makes up my life, and I have to find some kind of a substitute to full it. And I don't as yet have enough energy to create an inner Life, right off the bat, in full development. Because when I walk I may leave that what I, I say, distrust, but I do not find friends as yet that I can trust. And the confusion will set in because of the uncertainty of what I reach, and not knowing if it is the right road or not, and there are not enough signs to indicate it.

It is quite necessary, I think it is essential for a person to become Essential. I think it is very necessary to loosen oneself, as much as one can, from that what is just ordinary life. I think it's very necessary to realize how one is bound and that a lot of the bondage is not for our sake - it is for the sake of Mother Nature. She is not going to let us loose, as long as we can be of some kind of a service to her. But I'm interested, as I say, Man Number Four, in an entirely different set of--of reasonings - a different set of feelings, a different set of behavior. I want to find out for my unconscious existence, as a personality, how much can I keep, how much must I pay? And the payment is not easy,

because my life, when it is unconscious and I've grown up to a certain point, or course I am attached to it. I'm attached to all kind of relations, I'm attached to my own learning, I'm attached to that what I experienced which gave me pleasure. What is it that I look at when I remember school? Not so much the time that it was bad, but the times when it was good. And then they are replaced by that what was bad so that I can dwell on it, because that apparently had more effect on me, and still I don't want to recall them, than only with a little bit of a laugh, and say,'thank God I'm through with it'.

It's exactly the same with this kind of Work, there will be time when you look back on what you have suffered and you say,'what was that suffering?' At the present time, I am in such unknown territory I don't even dare to put my foot forward because there is not enough light. The only answer is, I keep on going because I know I get away from something I don't want. I know that getting away from what I don't want I have a chance to get to a place where I do actually want what could exist - that gives me the hope. I have no way of describing what will be, but I know that I want to get away from the bondage of Earth, and any attempt I make in relation to loosening up such bondage is of course welcome.

Keep on going, Mike, it doesn't make much difference. You have set out on a certain road, you have to go ABC until the bitter end. But in that process you will find out that there are nuggets of gold which may be in the letter 'D', and may be

a little later in the letter 'G'. And then you will really know the value of your Life.

(Did that ring, Bill?) (Bill Hennigar: Yes, Mr. Nyland.) (Then I think we should stop.)

Come next week with questions of yourself. If you had any now that you can not ask, then keep it, keep it; salt it away, and then next week maybe we can talk about it.

Good night, everybody.

END TAPE

Transcribed: Terry Yeo

Typed: Lucy O'Neal

Proofed: Lucy O'Neal
Ron Hayes
Jessica Haim

Final Type: Jessica Haim
Laile Amo